1: Leitner L-3 (1886-93) 1893? AV3 Dard AV3

fied. So far Chitrál. As for Chilás, the people have come to Dr. Robertson's Camp and express friendliness.

LETTERS FROM MIHTAR NIZAM-UL-MULK TO DR. LEITNER:

My kind and true friend and dear companion, may you know:

That before this, prompted by means of friendship and belief in me, you had written to me a letter of sincerity full of pleasing precepts and words of faithfulness. These were received and caused joy to my heart. My true friend, whatever words of faith and sincere regard there were, these have been written in my mind. For I am one of your disciples and well-wishers here, and have no other care but that of serving and well-wishing my friends. My heart sorrows at separation from friends, but there is no remedy except resignation. *As I consider your stay there [in London] as my own stay, I hope from your friendship that you have expressed words of my well-being and my sincerity towards the Lord Bahadúr and the Great Queen and thus performed the office of friendship and caused joy there.* Another request is that if you have found a good dog like "Zula," when you come to Delhi please send it to Jammoo. My men are there, and shall bring it to me. Further, the volume of papers on the customs of Chitrál and the old folk-tales have been written partly in Persian and partly in the Chitrál language. We are frontier and village people, and are deficient in intelligence and eloquence. They have not been very well done, and I don't know if they will please you or not. But we have no better eloquence or practice as we are hillmen.

Tuesday 11th Shawwal 1309 despatched from Turkoh to London.

The standard of affection and friendship, the foundation-stone of kindness and obligation, my friend, may his kindness increase!

After expressing the desire of your joy-giving meeting be it known to your kind self, that the condition of *this* your faithful friend is such as to call for thanks to the Almighty. The safety and good health of *that* friend [yourself] is always wished for. As you had sent me several volumes of bound papers to write on them the customs of the Chitrar people and their folk-tales, partly in Persian and partly in Chitrari language, I have in accordance with this request of *that* true friend got them written partly in Persian and partly in Chitrari and sent to you. Inshallah, they will reach you, but I do not know whether they will please you or not; in any case you know, that whatever may be possible to do by a faithful friend or by his employés I will do, with the help of God, if you will forgive any faulty execution of your wishes, and continue to remember me for any services in my power, and keep me informed continually of your good health so as to dispel my anxiety. The condition here is of all news the best, as no new event has happened; but three persons, wayfarers and travellers, have come from Wakhan to Mastuch and two of these persons I have sent on to Chitrar, and one of these wanderers has remained (behind) at Mastuch. They don't know anybody. Sometimes they say we are Russians, and sometimes they say we are Frenchmen. And I with my own eye have not seen and no something worth reading in English words and write opposite to them their translation into Persian, so that it may be a pleasure and useful to me. I have another request to make which is that you may be pleased to give an early fulfilment to your kind promise of visiting Chitrar with your lady for the purpose of sight-seeing and sport and study. I have been waiting ever since for your arrival. It is really only right that you should come now when the weather is very delightful, game is abundant, and I have made every arrangement for our hunting together. Everything is tranquil and you will be able to return before the winter, greatly pleased. Let this become a fact. The writer Sirdar Nizam-ul-Mulk, Tuesday the 11th of Shawwal, from Turkoh to London. May it be received!

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1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3

Chitral

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APPENDIX III.

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FABLES, LEGENDS, AND SONGS OF CHITRAL*

(called Chitrár by the natives).

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Collected by H. H. Sirdar Nizám-ul-Mulk, Raja of Yasin, etc., and by Dr. G. W. Leitner, and translated from Persian or Chitráli.

I. Fables.

1. The Vindictive Fowl.

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A fowl sat near a thistle, and opened a rag, in which cowrie were tied up. Suddenly one fell into the thistle; the fowl said, "O thistle, give me my coral." The thistle said, "This is not my business." The fowl said, "Then I will burn thee." The thistle agreed. The fowl then begged the fire to burn the thistle. The fire replied, "Why should I burn this weak thorn?" The fowl thereupon threatened to extinguish the fire by appealing to water: "O water, kill this fire for my sake." The water asked, "What is thy enmity with the fire, that I should kill it?" The fowl said, "I will bring a lean cow to drink thee up." The water said, "Well"; but the cow refused, as it was too lean and weak to do so. Then the fowl threatened to bring the wolf to eat the cow. The wolf refused, as he could feed better on fat sheep. The fowl threatened the wolf with the huntsman, as he would not eat the lean cow. The huntsman refused to shoot the wolf, as it was not fit to eat. The fowl then threatened the huntsman with the mouse. [illegible] said that it was feeding on almonds and other nice things, and had no need to gnaw the leather-skin of the huntsman. The fowl then said, "I will tell the cat to eat thee." The mouse said, "The cat is my enemy in any case, and

* *Asiatic Quarterly Review*, January, 1891.